

TABLE OF CONTENTS:

[01] In order to be a true Muslim, it is written for them:

[02] Abrogation:

[03] Ubayy was the best of reciters and teachers of the Qur'an.

[04] Zayd Ibn Thabit is basically the author/compiler of the modern Qur'an, which differs [called deceptive] from the one which Ibn Sa'd liked.

[05] Abu Bakr did not want to lose any more of the Qur'anic verses

[06] Uthman, then put out his own official version and had all of the others burnt.

[07] The Satanic verses:

[08] The Testimony of Jesus:

[01] In order to be a true Muslim, it is written for them:

Surah 33:36 (al-Hilali-Khan translation) -

“... It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed into a plain error. ...”

Surah 4:65 (al-Hilali-Khan translation) -

“... But no, by your Lord, they can have no Faith, until they make you (O Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. ...”

[02] Abrogation:

Surah 2:106 (al-Hilali-Khan translation) -

“... Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allah is able to do all things? ...”

Surah 2:106 (Shakir translation) -

“... Whatsoever communications We abrogate or cause to be forgotten, We bring one better than it or like it. Do you not know that Allah has power over all things? ...”

Surah 16:101 (al-Hilali-Khan translation) -

“... And when We change a Verse (of the Qur'an,) in place of another – and Allah knows best what He sends down – they (the disbeliever) say: “You (o Muhammad) are but a Muftari! (forger, liar).” Nay, but most of them know not. ...”

an example:

Surah 4:15 (al-Hilali-Khan translation) -

“... And **those of your women** who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, **confine them (i.e. women) to houses until death comes to them or Allah ordains for them some (other) way.[1]** ...”

Surah 4:15 al-Hilali-Khan translation notes -

“... [1] (V.4:15) The provision of this Verse has been abrogated by the Verse of Surat An-Nur (V.24:2), ordaining lashing for the unmarried and stoning to death for the married, when four witnesses testify to the crime. ...”

Surah 13:36-39 (al-Hilali-Khan translation) -

“... [v.36] Those to whom We have given the Book (such as 'Abdullah bin Salam and other Jews who embraced Islam), rejoice at what has been revealed unto you (i.e. the Qur'an), but there are among the Confederates (from the Jews and pagans) those who reject a part thereof. Say (O Muhammad): “I am commanded only to worship Allah (Alone) and not to join partners with Him. To Him (alone) I call and to Him is my return.” [v.37] And thus have We sent it (the Qur'an) down to be a judgment of authority in Arabic. Were you (O Muhammad) to follow their (vain) desires after the knowledge which has come to you, then you will not have any Wali (protector) or Waq (defender) against Allah. [v.38] And indeed We sent Messengers before you (O Muhammad), and made for them wives and offspring. And it was not for a Messenger to bring a sign except by Allah's Leave. (For) every matter there is a Decree (from Allah). [Tafsir At-Tabari] [v.39] Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book (Al-Lauh Al-Mahfuz) ...”

Surah 87:6-7 (al-Hilali-Khan translation) -

“... [v.6] We shall make you recite (the Qur'an), so (O Muhammad) shall not forget (it), [v.7] Except what Allah may will. He knows what is apparent and what is hidden. ...”

As-Suyuti, Al-Itqan fi Ulum al-Qur'an -

“... Ibn Umar - “... Let no one of you say that he has acquired the entire Qur'an, for how does he know that it is all? Much of the Qur'an has been lost. Thus let him say “I have acquired what is available.” ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 510 -

“... Uthman sent to every Muslim province one copy of what they had copied, and

ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt. ...”

Sahih al-Muslim, Book 005, Chapter 37, Number 2286 -

“... Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said: You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it: “If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust.” And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it: “Oh people who believe, why do you say that which you do not practise” (lxi 2.) and “that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection” (xvii. 13). ...”

Sahih al-Bukhari, Volume 6, Book 61, Number 527 -

“... Narrated Ibn Abbas: 'Umar said, Ubai was the best of us in the recitation (of the Qur'an), yet we leave some of what he recites.' Ubai says, “I have taken it from the mouth of Allah's Apostle and will not leave for anything whatever.”

Sahih al-Bukhari, Volume 6, Book 61, Number 514 -

“... Narrated 'Umar bin Al-Khattab: I heard Hisham bin Hakim reciting Surat Al-Furqan during the lifetime of Allah's Apostle and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle had not taught me. I was about to jump over him during his prayer, but I controlled my temper, and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, “Who taught you this Sura which I heard you reciting?” He replied, “Allah's Apostle taught it to me.” I said, “You have told a lie, for Allah's Apostle has taught it to me in a different way from yours.” So I dragged him to Allah's Apostle and said (to Allah's Apostle), “I heard this person reciting Surat Al-Furqan in a way which you haven't taught me!” On that Allah's Apostle said, “Release him, (O 'Umar!) Recite, O Hisham!” Then he recited in the same way as I heard him reciting. Then Allah's Apostle said, “It was revealed in this way,” and added, “Recite, O 'Umar!” I recited it as he had taught me. Allah's Apostle then said, “It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways, so recite of it whichever (way) is easier for you (or read as much of it as may be easy for you).” ...”

[03] Ubayy was the best of reciters and teachers of the Qur'an. His Qur'an has material in it that is not in the standard Qur'an, and Aisha recollected material which is not in the standard accepted Qur'an.

Surah 33:6 (Yusuf-Ali translation) -

“... The Prophet is closer to the Believers than their own selves, and his wives are their mothers.”

Footnote 3674 of the Yusuf-Ali translation to Surah 33:6 says -

“... .. In some Qiraahs, like that of Ubayy ibn Ka'ab, occur also the words "and he is a father of them",”

Sahih al-Bukhari, Volume 6, Book 61, Number 521 -

“... Narrated Masriq: 'Abdullah bin 'Amr mentioned 'Abdullah bin Masud' said, “I shall ever love that man, I heard the Prophet saying, “Take (learn) the Qur'an from four: 'Abdullah bin Masud, Salim, Mu'adh and Ubai bin Ka'b.” ...”

Ibn Sa'd, Kitab al-Tabaqat al-Kabir Volume 2, page. 444 -

“... The people have been guilty of deceit in the reading of the Qur'an. I like it better to read according to the recitation of him [Muhammad] who I love more than that of Zayd Ibn Thabit. ...”

In Surah 2:238, it is written:

Surah 2:238 (Pickthall translation) -

“... Be guardians of your prayers, and of the midmost prayer, and stand up with devotion to Allah. ...”

Surah 2:238 (Shakir translation) -

“... Attend constantly to prayers and to the middle prayer and stand up truly obedient to Allah. ...”

Yet, Aisha, the favourite wife of Muhammad, even the mother of the faithful said (Sahih):

Sahih Muslim, Book 004, Chapter 78, Number 1316 -

“... Abu Yunus, the freed slave of '**A'isha said**: 'A'isha ordered me to transcribe a copy of the Qur'an for her and said: When you reach this verse:" Guard the prayers and the middle prayer" (ii. 238), inform me; so when I reached it, I informed her and **she gave me dictation (like this)**: Guard the prayers and the middle prayer **and the afternoon prayer**, and stand up truly obedient to Allah. '**A'isha said: This is how I have heard from the Messenger of Allah** (may peace be upon him). ...”

Sahih Muslim, Book 004, Chapter 78, Number 1317 -

“... **Al-Bara' b. 'Azib reported: This verse was revealed (in this way): “Guard the prayers and the 'Asr prayer.” We recited it (in this very way) so long as Allah desired. Allah, then, abrogated it and it was revealed: “Guard the prayers, and the middle prayer.”** A person who was sitting with Shaqiq (one of the narrators in the chain

of transmitters) said: **Now it implies the 'Asr prayer.** Upon this **al-Bara' said: I have already informed you how this (verse) was revealed and how Allah abrogated it,** and Allah knows best. Imam Muslim said: Ashja'i narrated it from Sufyan al-Thauri, who narrated it from al-Aswad b. Qais, who narrated it from 'Uqba, who narrated it from al-Bara' b. 'Azib who said: **We recited with the Prophet** (may peace be upon him) (the above-mentioned verse like this, i. e. instead of Salat al- Wusta, **Salat al-'Asr) for a certain period.** as It has been mentioned (in the above-quoted hadith). ...”

Jami at-Tirmidhi, Volume 5, Book 44, Chapter 2, Number 2982 -

“... (29). 2982 Abu Yunus, the freed slave of 'Aishah, said: “Aishah ordered me to write a Mushaf for her, and she said: 'When you get to this Ayah then tell me: Guard strictly (the five obligatory) prayers, and the middle Salat.[1] So when I reached it, I told her and she dictated to me: 'Guard strictly (the five obligatory) prayers, and the middle Salat, **and Salat Al-'Asr.** And stand before Allah with obedience.' She said: 'I heard that from the Messenger of Allah.” **(Sahih)**

There is something on this topic from Hafsa.

[Abu 'Eisa said:] This Hadith is Hasan Sahih. ...”

“... [1] Al-Baqarah 2:238. ...”

[04] Zayd Ibn Thabit is basically the author/compiler of the modern Qur'an, which differs [called deceptive] from the one which Ibn Sa'd liked.

Jami At-Tirmidhi, Volume 5, Book 44, Chapter 9, Number 3104 -

“... Comments:

When the Prophet had left the world, and the noble Companions had to fight on various fronts due to various reasons, many well-versed reciters of the Qur'an began to fall victims of various battles and were martyred. It was then realised that the Qur'an should be gathered in the form of a proper textual book. The Qur'an was already written on different things and also the people had memorised it. The noble Companions were strict followers of the Prophet and they had the strongest enthusiasts passion of following the footsteps of the Messenger of Allah, they would never approve of any kind of disobedience to the example of the Messenger of Allah. As the Prophet did not gather the whole Qur'an in form of a proper textual book, so Abu Bakr was reluctant to do so. But when he became certain that the Prophet did not do so because of a certain reason – as he would dictate to write various Revealed Verses at different places in different Surah, and there was also the possibility of abrogation of the Verses – after the demise of the Messenger of Allah this reason had come to an end. So the current circumstances and the common benefits of the Ummah demanded the preparation of the Qur'an in the form of a proper textual book; finally Abu Bakr agreed to perform the duty.

“... (19). 3104. Az-Zuhri narrated from Anas who said: “Hudhaifah bin Al-Yaman came to 'Uthman, at the time when the people of Ash-Sham and the people of Al-Iraq were waging war to conquer Arminiyah and Adharbijan.

Hudhaifah saw their (the people of Ash-Sham and Al-Iraq) different forms of recitation of the Qur'an. So he said to 'Uthman: 'O Commander of the Believers! Save this nation before they differ about the Book as the Jews and the Christians did before them.' So he ('Uthman) sent a message to Hafsah (saying): 'Send us the manuscripts so that we may copy them in the Musahif then we shall return it to you.' So Hafsah sent the manuscripts to 'Uthman bin 'Affan. 'Uthman then sent order for Zaid bin Thabit, Sa'eed bin Al-'As, 'Abdur-Rahman bin Al-Harith bin Hisham, and 'Abdullah bin Az-Zubair to copy the manuscripts in the Musahif. 'Uthman said to the three Quraish men: 'In case you disagree with Zaid bin Thabit on any point in the (recitation dialect of the) Qur'an, then write it in the dialect of Quraish for it was revealed in their tongue.' So when they had copied the manuscripts in the Musahif, 'Uthman sent one Mushaf from those Musahif that they had copied to every province."

Az-Zuhri said: "Kharijah bin Zaid [bin Thabit] narrated to me that Zaid bin Thabit said: 'I missed an Ayah of Surah Al-Ahzab that I heard the Messenger of Allah reciting: Among the believers are men who have been true to their covenant with Allah, of them, some have fulfilled their obligations, and some of them are still waiting. – so I searched for it and found it with Khuzaimah bin Thabit, or Abu Khuzaimah, so I put it in its Surah."

Az-Zuhri said: "They differed then with At-Tabut and At-Tabuh. The Quraish said: At-Tabut while Zaid said: At-Tabuh. Their disagreement was brought to 'Uthman, so he said: 'Write it as At-Tabut, for it was revealed in the tongue of the Quraish."

Az-Zuhri said: "'Ubaidullah bin 'Abdullah bin 'Utbah informed me that 'Abdullah bin Mas'ud disliked Zaid bin Thabit copying the Musahif, and he said: 'O you Muslim people! Avoid copying the Mushaf and recitation of this man. By Allah! When I accepted Islam he was but in the loins of a disbelieving man' – meaning Zaid bin Thabit – and it was regarding this that 'Abdullah bin Mas'ud said: 'O people of Al-Iraq! Keep the Musahif that are with you, and conceal them. For indeed Allah said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement. So meet Allah with the Musahif."

Az-Zuhri said: "It was conveyed to me that some men among the most virtuous of the companions of the Messenger of Allah disliked that view of Ibn Mas'ud." (Sahih)

[Abu Eisa said:] This Hadith is Hasan Sahih, it is the narration of Az-Zuhri, and we do not know of it except as his narration.

Comments:

Abu Bakr, during his caliphate, gathered together the pieces of the Qur'an written on different materials, and he assigned this task to Zaid bin Thabit. 'Umar also agreed to this. Zaid gathered the Verses of the whole Qur'an in the form of booklets, and each Surah was in a separate booklet; therefore this copy of the Qur'an consisted of tremendous number of booklets. In the reign of 'Uthman, the people began to differ in the issue of the recital dialect of the Qur'an, each group regarded its recital correct and the other's wrong. So the need of preparing an agreed and comprehensive copy of the

Qur'an emerged; for which a standard copy of the Qur'an was prepared. ...”

Sunan Ibn Majah, Volume 3, Book 9, Chapter 35, Number 1944 -

“... 1944. It was narrated that 'Aisha said: “The verse of stoning and of breastfeeding an adult ten times was revealed, and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.” (Hasan)

Muhammad died and no one had as yet compiled the Qur'an into a single source. People which had memorized large portions of the sayings of Muhammad were sent into battle by Abu Bakr and they were slaughtered, thus losing many verses altogether. In the case of Aishah and the sheep, who can blame her lack of guarding such a [per]verse!

See As-Suyuti, Al-Itqan fi Ulum al-Qur'an, part 3, page 72.

[05] Abu Bakr did not want to lose any more of the Qur'anic verses and so he had Zaid ibn Thabit put together what was left into the current manuscript. Others after also began compiling their own manuscripts and large disputes began to happen over what constituted the true Qur'an.

[1] Ibn Mas'ud had only a 111 chapters in his Qur'an.

[2] Ubayy bin Kab had 116 chapters in his Qur'an.

[3] Zaid ibn Thabit, the current [official] Qur'an, has only 114 chapters.

[06] Uthman, then put out his own official version and had all of the others burnt.

Sahih al-Bukhari, Volume 4, Book 52, Number 57 -

“... Narrated Anas: The Prophet sent seventy men from the tribe of Bani Salim to the tribe of Bani Amir. When they reached there, my maternal uncle said to them, "I will go ahead of you, and if they allow me to convey the message of Allah's Apostle (it will be all right); otherwise you will remain close to me." So he went ahead of them and the pagans granted him security But while he was reporting the message of the Prophet , they beckoned to one of their men who stabbed him to death. My maternal uncle said, "Allah is Greater! By the Lord of the Kaba, I am successful." After that they attached the rest of the party and killed them all except a lame man who went up to the top of the mountain. (Hammam, a sub-narrator said, "I think another man was saved along with him)." Gabriel informed the Prophet that they (i.e the martyrs) met their Lord, and He was pleased with them and made them pleased. **We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased "** **Later on this Quranic Verse was cancelled.** The Prophet invoked Allah for forty days to curse the murderers from the tribe of Ral, Dhakwan, Bani Lihyan and Bam Usaiya who disobeyed Allah and his Apostle ...”

Ibn Abi Daud, Kitab al-Masahif -

“... Umar was once looking for the text of a specific verse of the Qur'an he vaguely

remembered. To his deep sorrow, he discovered that the only person who had any record of that verse had been killed in the battle of Yamama and that the verse was consequently lost. ...”

[07] The Satanic verses:

Muhammad even delivered revelations promoting polytheism, called the 'satanic verses', Al-Uzza, Al-Lat and Manat, the three female Cranes, of which were later 'abrogated' or 'forgotten':

Ibn Ishaq, The Life Of Muhammad, A Translation of Ishaq's Sirat Rasul Allah, pages 161-167 paragraphs 233-240 -

[page 161 paragraph 233] “... THE ILL-TREATMENT THE APOSTLE RECEIVED FROM HIS PEOPLE

His uncle and the rest of B. Hasim gathered round him and protected him from the attacks of the Quraysh, who, when they saw that they could not get at him, mocked and laughed at him and disputed with him. The Quran began to come down concerning the wickedness of Quraysh and those who showed enmity to him, some by name and some only referred to in general. Of those named are his uncle Abu Lahab and his wife Umm Jamil, 'the bearer of the wood'. God called her this because she, so I am told, carried thorns and cast them in the apostle's way where he would be passing. So God sent down concerning the pair of them:

Abu Lahab and his hands, God blast, His wealth and gains useless at the last, He shall roast in flames, held fast, With his wife, the bearer of the wood, aghast, On her neck a rope of palm-fiber cast. (203) [1]

I was told that Umm Jamil, the bearer of the wood, when she heard what had come down about her and about her husband in the Quran, came to the apostle of God, when he was sitting in the mosque by the Ka'ba with Abu Bakr, with a stone pestle in her hand, and when she stood by the pair of them God made her unable to see the apostle so that she saw only Abu Bakr and asked him where his companion was, 'for I have been told that he is satirizing me, [2] and by God, if I had found him I would have smashed his mouth with this stone. By God, I am a poet.' Then she said:

We reject the reprobate,
His words we repudiate,
His religion we loathe and hate. [3]

[1] Surah 111. The rhyme of the original has been imitated.

[2] i.e. composed a Hija', which in early times had the effect of a spell which could bring the fate it described on its victims. See my Prophecy and Divination, pp. 248 ff., 258 ff., 281 ff. Umm Jamil's object in trying to smash Muhammad's mouth was to destroy his organs of speech so that he could no longer utter magical curses.

[3] This is a rough attempt to render the rough rhyme of the original, which consists of seven syllables, by a strange coincidence similar to the taunt song of children:

I'm the king of the castle,

Get out you dirty rascal. ...” [pages 161-162 paragraphs 233-234]

[pages 161-162 paragraphs 233-234] “... Then she went off and Abu Bakr asked the apostle if he thought she had seen him. He replied that she had not because God had taken her sight away from him (204).

The Quraysh had called the apostle Mudhammad to revile him. He used to say, 'Aren't you surprised at the injuries of the Quraysh which God turns away from me? They curse me and satirize Mudhammad [reprobate] whereas I am Muhammad [the laudable].'

[Another referred to in the Quran] is Umayya b. Khalaf b. Wahb b. Hudhafa b. Jumah. Whenever he saw the apostle he slandered and reviled him, so God sent down concerning him, 'Woe to every slandering backbiter, who has gathered wealth and increased it, and thinks that his wealth will make him immortal. No, he will be thrown to the devouring fire. What will make you realize what that is? It is God's fire kindled which mounts over the hearts. It is shut in on them in wide columns (205).' [1]

Khabbab b. al-Aratt, the prophet's companion, was a smith in Mecca who used to make swords. He sold some to al-'As b. Wa'il so that he owed him some money and he came to him to demand payment. He answered, 'Does not Muhammad, your companion whose religion you follow, allege that in Paradise there is all the gold and silver and clothes and servants that his people can desire?' 'Certainly,' said Khabbab. 'Then give me till the day of resurrection until I return to that house and pay your debt there; for by God, you and your companion will be no more influential with God than I, and have no greater share in it.' So God revealed concerning him, 'Have you considered him who disbelieves Our signs and says, I shall be given wealth and children. Hath he studied the unseen?' so far as the words, 'and we shall inherit from him what he speaks of and he will come to us alone.' [2]

Abu Jahl met the apostle, so I have heard, and said to him, 'By God, Muhammad, you will either stop cursing our gods or we will curse the God you serve.' So God revealed concerning that, 'Curse not those to whom they pray other than God lest they curse God wrongfully through lack of knowledge.' [3] I have been told that the apostle refrained from cursing their gods, and began to call them to Allah.

Al-Nadir b. al-Harith b. 'Alqama b. Kalada b. 'Abdu Manaf whenever the apostle sat in an assembly and invited people to God, and recited the Quran, and warned the Quraysh of what had happened to former peoples, followed him when he got up and spoke to them about Rustum the Hero and Isfandiyar and the kings of Persia, saying, 'By God, Muhammad cannot tell a better story than I and his talk is only of old fables which he has copied [4] as I have.' So God revealed concerning him, 'And they say, Stories of the ancients which he has copied down, and they are read to ...” [page 162-163 paragraph 235-236]

[1] Surah 104.

[2] Surah 19:80

[3] Surah 6:108

[4] Surah 25:6. iktataba to write down oneself, or to get something written down by another. The former seems to be demanded by the context.

[Page 162-163 paragraph 235-236] "... him morning and night. Say, He who knows the secrets of heaven and earth has sent it down. Verily, He is merciful, forgiving.' [1]

And there came down concerning him, 'When Our verses are read to him he says, fables of the ancients'. [1]

And again, 'Woe to every sinful liar who hears God's verses read before him. Then he continues in pride as though he had not heard them, as though in his ears was deafness. Tell him about a painful punishment' (206). [2]

The apostle sat one day, so I have heard, with al-Walid b. al-Mughira in the mosque, and al-Adr b. al-Harith came and sat with them in the assembly where some of Quraysh were. When the apostle spoke al-Nadr interrupted him, and the apostle spoke to him until he silences him. Then he read to him and to the others: 'Verily ye and what ye serve other than God is the fuel of hell. You will come to it. If these had been gods they would not have come to it, but all will be in it everlastingly. There is a wailing and there they will not hear' (207). [3]

Then the apostle rose and 'Abdullah b. al-Ziba'ra al-Sahmi came and sat down. Al-Walid said to him: 'By God al-Nadr could not stand up to the (grand)son of 'Abdu'l-Muttalib just now and Muhammad alleged that we and our gods are fuel for hell.' 'Abdullah said: 'If I had found him I would have refuted him. Ask Muhammad, "Is everything which is worshipped besides God in Gehenna with those who worship it?" We worship the angels; the Jews worship 'Uzayr; and the Christians worship Jesus Son of Mary.' Al-Walid and those with him in the assembly marvelled at 'Abdullah's words and thought that he had argued convincingly. When the apostle was told of this he said: 'Everyone who wishes to be worshipped to the exclusion of God will be with those who worship him. They worship only satans and those they have ordered to be worshipped.' So God revealed concerning that 'Those who have received kindness from us in the past will be removed far from it and will not hear its sound and they abide eternally in their heart's desire', [4] i.e. Jesus Son of Mary and 'Uzayr and those rabbis and monks who lived in obedience to God, whom the erring people worship as lords beside God. And He revealed concerning their assertion that they worship angels and that they are the daughters of God, 'And they say the Merciful has chosen a son, (exalted be He above this); nay, they are but honoured slaves, they do not speak before He speaks, and they carry out His commands', as far as the words, 'and he of them who says, I am God as well as He, that one we shall repay with Gehenna. Thus do they repay the sinful ones.' [5]

And He revealed concerning what he mentioned about Jesus, Son of Mary, that he was worshipped beside God, and the astonishment of al-Walid and those who were present, at his argument and disputation, 'And ...' **[page 163-164 paragraph 237-238]**

[1] Surah 83:13.

[2] Surah 45:7.

[3] Surah 21:98.

[4] Surah 21:101.

[5] Surah 21:26-30.

[page 163-164 paragraph 237-238] "...when Jesus, Son of Mary, was cited as an example they people laughed thereat"; [1] i.e. they rejected your attitude to what they say. [2]

Then He mentions Jesus, Son of May, and says, 'He was nothing but a slave to whom We showed favour and made him an example to the children of Israel. If We had wished We could have made from you angels to act as vice-regents in the earth. Verily, there is knowledge of the [last] hour, so doubt not about it but follow Me. This is an upright path,' i.e. the signs which I gave him in raising the dead and healing the sick, therein is sufficient proof of the knowledge of the hour. He says: 'Doubt not about it, but follow Me. This is an upright path.'

Al-Akhnas b. Shariq b. 'Amr b. Wahb al-Thaqafi, ally of B. Zuhra, was one of the leaders of his people who was listened to with respect, and he used to give the apostle much trouble and contradict him, so God sent down about him: 'Do not obey every feeble oath-taker, slanderer, walking about with evil tales,' as far as the word 'zanim'. [3]

He did not say zanim in the sense of 'ignoble' to insult his ancestry, because God does not insult anyone's ancestry, but he confirmed thereby the epithet given to him so that he might be known. Zanim means an adopted member of the tribe. Al-Khatim al-Tamimi said in pagan days:

An outsider whom men invite as a supernumerary
As the legs are useless additions to the width of a pelt.

Al-Walid said: 'Does God send down revelations to Muhammad and ignore me, the greatest chief of Quraysh, to say nothing of Abu Mas'ud 'Amr b. 'Umayr al-Thaqafi, the chief of Thaqif, we being the great ones of Ta'if and Mecca?' So God sent down concerning him, so I am told, 'They said, if this Quran had been revealed to a great man of the two towns,' as far as the words, 'than what they amass'. [4]

Ubayy b. Khalaf b. Wahb b. Hudhafa and 'Uqba b. Abu Mu'ayt were very close friends. Now 'Uqba had sat and listened to the apostle and when Ubayy knew of that he came to him and said, 'Do I hear that you have sat with Muhammad and listened to him? I swear I will never see you or speak to you again (and he swore a great oath) if you do the same again, or if you do not go and spit in his face.' 'Uqba, the enemy of God, actually did this, God curse him. So God sent down concerning the pair of them, ..." **[page 164-165 paragraph 238-239]**

[1] Surah 43:57.

[2] A difficult phrase. Sadda with the preposition min means 'to laugh immoderately or to make a loud noise'. With 'an it means 'to turn away from'. But these two prepositions are often interchangeable. Ibn Ishaq's explanation of the passage is that the fact that Christians pray to Jesus is no justification for the polytheism of the Meccans, as the latter argued, for Christians perverted the message Jesus brought. When Jesus is adduced as an example (of one who called an evil people to God) the Meccans rejected Muhammad's attitude towards him in what they said; but this exegesis is not sound. The Surah is perfectly consistent in showing how prophets were sent to erring people and

were laughed at. Cf. v. 47: The Meccans laugh when Jesus is mentioned because his worship would seem to justify their worshipping several gods. The citation which follows shows where in Muhammad's opinion they were wrong. I.I. has adopted the reading yasudduna (so Nafi', I. 'Amir, and al-Kisa'i) instead of the commoner yasidduna.

[3] Surah 68:10-13.

[4] Surah 43:30.

[page 164-165 paragraph 238-239] "... 'On the day that the sinner bites his hands, saying, would that I had chosen a path with the apostle,' as far as the words 'a deserter of men'. [1]

Ubayy took to the apostle an old bone, crumbling to pieces, and said, 'Muhammad, do you allege that God can revivify this after it has decayed?' Then he crumbled it in his hand and blew the pieces in the apostle's face. The apostle answered: 'Yes, I do say that. God will raise it and you, after you have become like this. Then God will send you to Hell.' So God revealed concerning him, 'He gave us a parable, and he forgot that he was created, saying, who will revivify bones which are rotten? Say, He who gave them life in the first instance will revivify them. He who knows about all creation, who has made for you fire from the green wood, and lo, you kindle flame from it.' [2]

There met the apostle, as he was going round the Ka'ba, so I have been told, [3] Al-Aswad b. al-Muttalib b. Asad b. 'Abdu'l-'Uzza and al-Walid b. al-Mughira and Umayya b. Khalaf and al-'As b. Wa'il al-Sahmi, men of reputation among their people. They said: 'Muhammad, come let us worship what you worship, and you worship what we worship. You and we will combine in the matter. If what you worship is better than what we worship we will take share of it, and if what we worship is better than what you worship, you can take a share of that.' So God revealed concerning them, 'Say, O disbelievers, I do not worship what you worship, and you do not worship what I worship, and I do not worship what you worship, and you do not worship what I worship; you have your religion and I have mine.' [4] i.e. If you will only worship God on condition that I worship what you worship, I have no need of you at all. You can have your religion, all of it, and I have mine.

(T. [1192] Now the apostle was anxious for the welfare of his people, wishing to attract them as far as he could. It has been mentioned that he longed for a way to attract them, and the method he adopted is what Ibn Hamid told me that Salama said M. Ishaq told him from Yazid b. Ziyad of Medina from M. b. Ka'b al-Qurazi: When the apostle saw that his people turned their backs on him and he was pained by their estrangement from what he brought them from God he longed that there should come to him from God a message that would reconcile his people to him. Because of his love for his people and his anxiety over them it would delight him if the obstacle that made his task so difficult could be removed; so that he meditated on the project and longed for it and it was dear to him. Then God sent down 'By the star when it sets your comrade errs not and is not deceived, he speaks not from his own desire,' and when he reached His words 'Have you thought of al-Lat and al-'Uzza and Manat the third, the other', [5] Satan, when he was meditating upon it, and desiring to bring it ..." **[page 165-166 paragraph 239]**

[1] Surah 25:29.

[2] Surah 36:78.

[3] Ta. 1191.12 gives the authorities for this tradition as I.I. from Sa'id b. Mina, a freedman of Abu'l-Bakhtari. There are a few verbal discrepancies: the Meccans say, 'If what you have brought is better than what we have ... and if what we have is better than what you have', &c.

[4] Surah 109.

[5] Surah 53:1-20.

[page 165-166 paragraph 239] "... (sc. reconciliation) to his people, put upon his tongue 'these are the exalted Gharaniq [1] whose intercession is approved.' [2] When Quraysh heard that, they were delighted and greatly pleased at the way in which he spoke of their gods and they listened to him; while the believers were holding that what their prophet brought them from their Lord was true, not suspecting a mistake or a vain desire or a slip, and when he reached the prostration [3] and the end of the Surah in which he prostrated himself the Muslims prostrated themselves when their prophet prostrated confirming what he brought and obeying his command, and the polytheists of Quraysh and others who were in the mosque prostrated when they heard the mention of their gods, so that everyone in the mosque believer and unbeliever prostrated, except al-Walid b. al-Mughira who was an old man who could not do so, so he took a handful of dirt from the valley and bent over it. Then the people dispersed and Quraysh went out, delighted at what had been said about their gods, saying, 'Muhammad has spoken of our gods in splendid fashion. He alleged in what he read that they are the exalted Gharaniq whose intercession is approved.'

The news reached the prophet's companions who were in Abyssinia, it being reported that Quraysh had accepted Islam, so some men started to return while others remained behind. Then Gabriel came to the apostle and said, 'What have you done, Muhammad? You have read to these people something I did not bring you from God and you have said what He did not say to you. The apostle was bitterly grieved and was greatly in fear of God. So God send down (a revelation), for He was merciful to him, comforting him and making light of the affair and telling him that every prophet and apostle before him desired as he desired and wanted what he wanted and Satan interjected something into his desires as he had on his tongue. So God annulled what Satan had suggested and God established His verses i.e. you are just like the prophets and apostles. Then God sent down: 'We have not sent a prophet or apostle before you but when he longed Satan cast suggestions into his longing. But God will annul what Satan has suggested. Then God will establish his verses, God being knowing and wise.' [4] Thus God relieved his prophet's grief, and made him feel safe from his fears and annulled what Satan had suggested in the words used above their gods by his revelation 'Are yours the males and His the females? That were indeed an unfair division' (i.e. most unjust); 'they are nothing but names which your fathers gave them as far as the words 'to whom he pleases and accepts', [5] i.e. how can the intercession of their gods avail with Him?

When the annulment of what Satan had put upon the prophet's tongue ..." [page 166-167 paragraph 239-240]

[1] The word is said to mean 'Numidian cranes' which fly at a great height.

[2] Another reading is turtaja 'to be hoped for'.

[3] Mentioned in the last verse of the Surah.

[4] Surah 22:51. The following verse is not without relevance in this context: 'that He may make what Satan suggested a temptation to those whose hearts are diseased and hardened'.

[5] Surah 53:19-27.

[page 166-167 paragraph 239-240] "... came from God, Quraysh said: 'Muhammad has repented of what he said about the position of your gods with Allah, altered it and brought something else.' Now those two words which Satan had put upon the apostle's tongue were in the mouth of every polytheist and they became more violently hostile to the Muslims and the apostle's followers. Meanwhile those of his companions who had left Abyssinia when they heard that the people of Mecca had accepted Islam when they prostrated themselves with the apostle, heard when they approached Mecca that the report was false and none came into the town without the promise of protection or secretly. Of those who did come into Mecca and stayed there until he migrated to Medina and were present at Badr with him was 'Uthman b. 'Affan ... with his wife Ruqayya d. of the apostle and Abu Hudhayfa b. 'Utba with his wife Sahla d. of Suhayl, and a number of others, in all thirty-three men. [1]

Abu Jahl b. Hisham, when God mentioned the tree of al-Zaqqum to strike terror into them, said: 'O Quraysh, do you know what the tree of al-Zaqqum with which Muhammad would scare you is?' When they said that they did not he said: 'It is Yathrib dates buttered. By Allah, if we get hold of them we will gulp them down in one!' So God sent down concerning him, 'Verily the tree of al-Zaqqum is the food of the sinner like molten brass seething in their bellies like boiling water,' [2] i.e. it is not as he said (208). God revealed concerning it, 'And the tree which is cursed in the Quran; and We will frighten them, but it increases them in naught save great wickedness.' [3]

Al-Walid was having a long conversation with the apostle who greatly desired to convert him to Islam when I. Umm Maktum, a blind man, passed by and began to ask the apostle to recite the Quran. The prophet found this hard to bear and it annoyed him, because he was diverting him from al-Walid and spoiling the chance of his conversion; and when the man became importunate he went off frowning and left him. So God revealed concerning him, 'He frowned and turned his back when the blind man came to him' as far as the words 'in books honoured, exalted, and purified', [4] i.e. I sent you only to be an evangelist and a reprover; I did not specify one person to the exclusion of another, so withhold not (the message) from him who seeks it, and do not waste time over one who does not want it (209). ..." [page 167 paragraph 240]

[1] A parallel tradition from M. b. Ka'b al-Qurazi and M. b. Qays is given by T. 1195-6.

[2] Surah 44:43. Suhayli, p. 228, has an interesting note to the effect that this word is of Yamani

origin, and that there it means anything which causes vomiting.

[3] Surah 17:62.

[4] Surah 80.

Surah 22:52-53 (al-Hilali-Khan translation) -

“... [v.52] **Never** did We send a Messenger or a Prophet before you **but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations.** And Allah is the All-Knower, All-Wise. [v.53] **That He (Allah) may make what is thrown in by Shaitan (Satan) a trial** for those in whose hearts is a disease (of hypocrisy and disbelief) and whose hearts are hardened. And certainly, the Zalimun (polytheists and wrong-doers) are in an opposition far-off (from the truth against Allah's Messenger and the believers). ...”

How does any Muslim know that there are not other Satanically inspired verses in the Qur'an, or in the very least in the Sahih Hadiths? What assurances do they have?

The Scriptures [KJB] says:

Joh 10:35 If he called them gods, unto whom the word of God came, and the scripture cannot be broken;

Psa 12:6 The words of the LORD are pure words: as silver tried in a furnace of earth, purified seven times.

Psa 12:7 Thou shalt keep them, O LORD, thou shalt preserve them from this generation for ever.

Psa 19:7 The law of the LORD is perfect, converting the soul: the testimony of the LORD *is* sure, making wise the simple.

Mat 24:35 Heaven and earth shall pass away, but my words shall not pass away.

Mar 13:31 Heaven and earth shall pass away: but my words shall not pass away.

Luk 21:33 Heaven and earth shall pass away: but my words shall not pass away.

Joh 12:48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.

[08] The Testimony of Jesus:

The Testimony of Jesus says:

The Home Missionary, September 1, 1892, “Ye Are My Witnesses” -

“... The Saviour has said, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" He says again, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." **Mohammedanism has its converts in many lands, and its advocates deny the divinity of Christ. Shall this faith be propagated, and the advocates of truth fail to manifest intense zeal to overthrow the error, and teach men of the pre-existence of the only Saviour of the world? O how we need men who will search and believe the**

word of God, who will present Jesus to the world in his divine and human nature, declaring with power and in demonstration of the Spirit, that "there is none other name under heaven given among men, whereby we must be saved." O how we need believers who will now present Christ in life and character, who will hold him up before the world as the brightness of the Father's glory, proclaiming that God is love! {HM, September 1, 1892 par. 4} ...”